

THE FIELD IS THE WORLD

VOL. II.

August, 1888

NO. 8

The Missionary Helper

PUBLISHED MONTHLY
BY THE

FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

BOSTON.

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The ** Missionary ** Helper.

TERMS: Fifty Cents per year, **IN ADVANCE.** For ten or more copies, one copy free; no extra charge for postage.

TIME: Subscriptions should begin either with January or July.

We shall continue to send the magazine until it is ordered discontinued.

SUGGESTIONS: Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss.*

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PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XI.

AUGUST, 1888.

No. 8.

MIDSUMMER in its glory is here, gently teaching its varied lessons. The ripening fruits and grains teach us a double lesson: (1) the sure reward which God gives to harvest toil, (2) our entire dependence upon him for results after we have put forth our most earnest efforts. The analogy between the physical and spiritual in these respects is marked. No church bears fruit for missions unless *somebody* prepares the soil and sows good seed, and watches against frost and blight and destroying insect. Go from church to church and gauge the efficiency of each in working for the world's redemption, and in every case where a healthful interest in missions exists, faithful pastors or faithful members, or both have done active, earnest work to secure the result. We doubt whether the church can be found where such an interest has sprung up of itself, weed-like. When members or pastors of any church say, "There is little interest in missions in our church," and then complacently excuse inaction on that plea, there is a failure to recognize God's requirement in both the physical and spiritual world. Sow, if ye would reap. If we do our part, God will take care of his. He always does.

If thou wouldst bear thy neighbor's faults cast thine eyes upon thine own.—*Molinos*.

BETTER FURTHER ON.

SHALL it be so with us? In a few days, the gold and scarlet foliage will remind us of colder and more invigorating weather and that the season for most active work is again present. Some auxiliaries in the larger cities hold no meetings in July and August. Such find it no easy matter to start in September with interest unabated. It is often the case that two or three meetings are held and the winter is reached before any definite plans are laid. This should never be allowed to be the case. Time is too precious. Life is too short. At the last meeting before the vacation begins, definite arrangements should be made and a committee appointed to carry out a plan for the opening meeting in the fall. There should be attractions that will make the people want to come. At that meeting, definite plans for the work should be adopted. As much as possible the work should be divided and the responsibility shared. With the first meeting after vacation the work for the season should *commence*, not be merely *looked at* and left over for another month for consideration.

But, with many of our auxiliaries, instead of the summer months being the vacation time, they are the best time of year for advancing the work. This is especially true in country places. Traveling is better. The meetings are less likely to be interfered with by storms, and it is then that the most effective mission work can be done.

Such auxiliaries should be wide-awake to their opportunities. Personal invitations should be given to attend the meetings, earnest effort made to increase membership, and the agent for the HELPER should do thorough canvassing. One or more missionary concerts should be held.

We are at such an important crisis in the history of missions in our denomination that all true Christians among us ought to ask most earnestly how we can increase interest among our people. It *must* either be "better further on," or being worse,

be so bad as to border on failure. We most earnestly hope that for the sake of our sincerity in praying "thy kingdom come," we may be so wise and faithful that these summer months may not leave us with interest flagging and treasures depleted, but alert, aggressive, and persistent, with the determination to make it better for the cause and more encouraging for the missionaries "further on."

UNION.

ONE preliminary to practical union missionary work will be some plan that will enlist the pastors of our churches more generally and more heartily in missionary effort. We suggest that all ministers, before ordination and before installation, be carefully *questioned* by the *examining council* as to our *missionary work, home and foreign*. If a man is about to enter the ministry in our denomination, or is about to take pastoral care of one of our churches, it is quite as important that he understand the missionary work in regard to which he is assuming a leading responsibility, as that he can elucidate the doctrine of election. We think that before he is ordained or installed, he should show that he believes that some of the heathen are *elected to be saved as a result of his influence*.

WORK AMONG MICHIGAN CHURCHES.

THE first Q. M. visited was the *Cass and Berrien*, held at *Pokagon*. The sessions were interesting, and though some had been opposed to the work, mission interest was good if the generous collection given was any criterion. Some of our best workers for home and foreign missions are there.

All the churches of the Q. M. were visited, and two Auxiliaries and one Children's Band organized. Every church now has its mission society. In one very small church the monthly meetings are to be open to all members of the church, and

consist largely of prayer service for the work. Would it not be well for Auxiliaries in other small churches to do the same? Collections in the entire Q. M., \$31.46.

In the *Holton and White River Q. M.* the mission work is by no means forgotton. The ladies had quite an efficient Q. M. Society. As the churches were all so small, the membership ranging from four to nineteen, it was thought unwise to attempt definite organizations in any except Claybanks, the largest. Auxiliary meetings are to be open to all church members. Here they have, too, a busy Children's Band. After Q. M. \$30.45 was sent off for mission work.

Grand Rapids Q. M., held at *Casnovia*, was a very profitable one. All seemed to have come for work. Here, also, a good deal had been done through a Q. M. organization, but all agreed that more could be accomplished by having Auxiliaries in each church. Of the six churches visited, societies were formed in five. Bad weather prevented thorough work in the sixth.

I must specially mention the Muskegan church, organized but a few months ago, with sixteen members. It now has forty. The people are not wealthy, and have heavy burdens to bear, but they have taken up mission work in earnest. Collections, \$26.29.

At the *Lansing Q. M.*, held at *Elsie*, the interest shown was good, and collection the same. A Children's Band was organized in the church, and a copy of "Reminiscences" bought for the Auxiliary. The ladies intend to read it aloud at their sewing circles,—an excellent plan, it seemed to me, and worthy of imitation.

Bad weather prevented thorough work at Bath.

The *Lansing* church is having a hard fight for life, but shows a truly Christian spirit in its anxiety to take its share in all the work of the denomination. With its efficient leader, its prospects of success are good.

In *Grand Ledge* an Auxiliary formed some time ago had

been dropped, but the ladies willingly re-organized. Collections in the Q. M., \$26.87.

The *St. Joseph Valley Y. M.* was the most heartily missionary gathering I have attended in a great while. In the resolutions passed on mission work, they recommended the churches to bear in mind the needs of both boards, and to bring up their contributions to \$1.00 a year per member.

Judging from the earnestness and unanimity with which the resolutions were adopted, we may look for a strong effort in that direction. A number of their churches, and indeed one entire Q. M., lack organizations. An auxiliary was formed during the Y. M. session at the West Reading church, also a Children's Band. Two of the Sunday-school teachers had kept their little people at work, and as a result handed in \$3.09.

Two weeks later, an Auxiliary was formed in the *Cook's Prairie* church, the largest in the Y. M. Here the work among the young people and children is particularly good. Boys are just as much interested as girls.

The first week in June found a large gathering at *Wixom* for the *Michigan Y. M.* The efficient work of the president and other officers of the Woman's Mission Society was most apparent in the meetings that were held. These gatherings surely give new zeal for the Master's work, and the business transacted and questions discussed give clearer knowledge of methods and needs. Woman's work in the Y. M. is becoming yearly more systematic and thorough. Still much remains to be done. Mrs. Mowry's work during the past year of organizing and awakening interest, has been much appreciated, and all wish it might be continued.

June 15-17 was spent with the *Genesee Q. M.* The officers of the Woman's Mission Society deserve great credit for keeping up the work as they have in a Q. M. where the churches, though quite numerous, are small and widely scattered. Railroad communication in many parts is poor. The president

drove fifty miles to attend the meetings ! With all my heart I say, " God bless these faithful, intelligent workers.

An auxiliary was formed during the Q. M. session at the Goodrich church. Another church in the Q. M. was visited. Collections, \$15.03.

The *Hillsdale Q. M.* was held with the *Rome* church. The reports showing auxiliaries in all the fourteen churches except one, and an average payment of \$1.00 per member for the past year in two, were encouraging. An organization is soon to be formed in the one remaining church.

The system and efficiency with which the work has been carried on here for the past two years reflects great credit upon the officers of the society.

Cambridge church was visited after the Q. M. Collections in both places including children's offering, \$23.43.

A visit made to *Kinderhook* on the 27th and 28th will be reported by a friend there, but I must just say, that if half of the Free Baptist people worked as hard and gave as generously as some few there, mission money would be abundant and interest strong throughout the denomination before many months had passed. Results of the work in figures are as follows : number of auxiliaries organized, 12 ; Children's Bands organized, 4 ; HELPER subscriptions secured, 50 ; copies of " Reminiscences " sold, 9. Amount raised by collections, \$148.08 ; amount received as donation for zenana teacher, \$25.00 ; total, \$173.08.

To those earnest workers in all the churches who have helped me and the work in my hands so heartily, I wish to express my sincere thanks. They have my best wishes for the success of all their work. Let me say to our people in Michigan, As you love our Lord and look for the progress of his work, the triumph of his cause, remember to *pray* as well as *pay* for missions. The duty is but half done if you pay your dues and forget to send with them your earnest prayers for work and workers.

It will be a grand day for missions when the monthly mission

prayer meeting comes to be an established institution in each church. You little realize, dear friends, what courage and strength such united prayer would bring to your agents at home and abroad,—what darkened hearts would be opened to receive the light, how many faltering ones would be led to confess the Saviour they are timidly, secretly trusting.

Another thing. Will not the pastors keep a kindly watch over the newly organized Auxiliaries, lend them a helping hand, see that they do not become discouraged before they well understand how to carry on the meetings? Their work will be a blessing to the church by helping all to know more of, and do more for God's cause, leading to a more perfect obedience of the last great command, "Go ye into all the world."

WORLD'S CONFERENCE OF FOREIGN MISSIONS.

BY MARILLA M. BREWSTER.

AS the representative of the Free Baptist Woman's Missionary Society to this Conference, a word from me may not be unwelcome or seem out of place. I wish I had the power to do this subject justice, and give you an adequate picture of this great Conference. Those who knew of its existence have been praying, no doubt, for its success; and I have felt, too, that I was in your thought and prayers.

A voyage across the Atlantic, though to many it has come to be a common experience, is after all no small thing to attempt. It has its bright side and its shady one. It calls for faith and courage and trust in Him who holds the sea in his hands, and whom the waves obey. The good ship which took us across the blue expanse of three thousand miles was the "City of Chicago," of the Inman Line. Her sailing was not of the smoothest kind, for "head winds and high seas"—in the language of the sailors—were met; but the passengers were a pleasant company, many of them Christian men and women on a similar errand. A storm at sea is a grand sight, but one

feels how powerless she is, and yet how good the Father is who comforteth those who put their trust in him.

A few days intervening before the opening of the Conference, we took an excursion ticket, and visited a few places of historic interest, on our way to London. This mother country has many things which speak of the dignity of years. Abbey and castle and ruined tower tell of other days. Through a delightful country, we are soon in this great city of the world, with its millions of people, its royalty, its Christian philanthropies, its extremes of wealth and poverty.

The effort had been made to find homes for the delegates to the Conference, and most cordially Dr. Griffith, of the Zenana Medical College, extended the hand of fellowship, and we soon felt at home among the bright, earnest young women, who are hard at work in preparation for their life work in the mission fields of heathen lands.

On Saturday evening, June 9, the Conference was formally opened by a meeting of welcome to the delegates and members. What is this Conference, do you ask? It may be fittingly called the most wonderful gathering of Christian workers the world has ever known, and is held in part to celebrate the Centenary of Protestant Missions. Men and women are here of many nations and languages, and from both sides of the world, from the East and the West, from America and Asia, from Europe and the Dark Continent, and from the islands of the sea,—representatives of missionary societies and the churches, men of position in civil government and in ecclesiastical bodies, the missionary and the teacher,—all in sympathy with the one grand thought of the world's evangelization.

In 1854 a small gathering of the friends of missions was held in this country (England), but was mostly of a private nature. Another, some ten years later, was held in Liverpool.

Years passed on, and in 1878 there was a representative gathering held at Mildmay, London. Some of our readers may remember it, and may have been present. The outcome

of that was a grand onward impulse to mission work, reaching the churches and the mission fields. Ten years, and what has God wrought?

In view of the open doors in the heathen and the Moslem world, in view of the multiplied organizations and agencies for the spread of the Gospel, it was indeed most fitting that there should be this coming together of the forces, that there may be a closer bond of unity.

A year and a half since, steps were taken to prepare for it; and most indefatigable and full of faith must have been those in whose care was the preparation for a convention so grand in size, so significant in importance.

A favorable time of year had been decided upon. Most of the May meetings, the annual meetings of the Christian organizations which abound in London especially, had been held. It was the time when Americans cross the ocean, and the country was beautiful with the hawthorne, the buttercup and daisy.

Exeter Hall, famed as a center of religious activity, the home of the Young Men's Christian Association, was the place which opened wide its doors. The programme covered eight pages, two-thirds the size of the *Myrtle*, and the list of delegates and members, thirty pages of a similar size. These are sold, one for two-pence, the other six-pence. The Honorable, the Earl of Aberdeen, a man just entering middle life, and much esteemed for his devotion to Christian work, is the president, and associated with him on committees and as chairmen of meetings are distinguished men not a few.

On Saturday, June 9, a meeting was held for the reception of delegates and members. After coffee was served and an hour of hand-shakings and the renewal of acquaintances of many separated by long distances, some for years, among idolatry and heathenism, words of hearty welcome were gracefully said by the Earl of Aberdeen. We were a little surprised to hear him say that Lady Aberdeen sent regrets that she was not

able to be present to see so many friends. On later occasions she sat beside him on the crowded platform, and was most enthusiastically welcomed. Was it not an object lesson, indeed? Dr. Underhill, chairman of the Executive Committee, a venerable man, explained the objects and origin of the Conference, and recognized the women delegates in cordial words, and said that in the last Convention, ten years before, Christian women for the first time came to the front as co-operators in the great missionary enterprise.

Rev. Dr. Thompson of Boston, chairman of the Prudential Committee of the American Board, responded most ably for the American delegates. As representatives in this Convention of different denominations and positions, his thought that we were *many*, like the waves we had crossed, but *one* like the sea, seemed as true as beautiful. Again he said: "Among those who are officially present and who have listened to your lordship's kindly greeting, are numerous women representing Women's Missionary Boards, of which there are thirty-five in the United States; and I speak without exaggeration in saying that connected with them are thousands of Auxiliaries. It has been just stated that ten years ago women came to the front. They have continued at the front, both in home administration and in foreign missionary enterprise."

On Monday the business was begun. The meetings are divided into three parts or classes, and are held simultaneously, so that one has to choose sometimes between three subjects, each of which is equally interesting and valuable.

One meeting is open to members only, and deals principally with the principles on which missions are based, and with methods of administration. Another with the wide fields and their present condition, and another with the various religions. To give an idea of the ground covered seems quite impossible. It is simply overwhelming to be in the midst of so much of knowledge, fact, experience, and zeal, concerning the great subject of missions. We have tried to pick up a little here and

there, and I shall hope to give it to others as opportunity may offer. There are many interesting things about woman's work as brought forward, and also pertaining to the Christian courtesy which the delegates are receiving from their English friends, which belong to you, but my letter is growing long.

To-day is surely the hastening on of Christ's kingdom, and the privilege becomes more real to have some part in the onward march. It was well said by Dr. Pierson that this World's Conference is simply the Church coming together at the Antioch of the Occident, to hear those whom the Holy Ghost has separated unto this work, rehearse what God has done, and how he has opened the door of faith unto the Gentiles.

London, England, June 19, 1888.

THE WAIL OF HUMANITY IN ASIA.

BETWEEN Cashmere and Ceylon, according to an authentic and most recent official statement which I hold in my hand, there are *twenty-one millions of widows*, and half of these were never wives. Even under the rule of a Christian Empress, paganism makes the condition of India yet so desolate that it is a common remark among the Hindoos that the old form of immolation by fire was preferable as a fate for a young woman, or even for an old one, than widowhood. Distressing beyond our conception must be the life with which Suttee is a blessing; and yet suicides are occurring in India almost every week, prompted only by the terrible sufferings incidental to enforced widowhood. Who can remedy these terrible mischiefs endured by women in Asia, except *female medical missionaries*? They are wanted all through India. They are wanted in large numbers. They are wanted for zenana work, in teaching for all kinds of instruction in mission schools and secular establishments of various kinds. An angel from heaven itself, as has been often said, would not be welcomed in Hindoo zenanas more cordially than a well-instructed fema

physician. . . . As I coasted along Ceylon and the Malay Peninsula and vast China, day after day, I seemed to hear across the roar of the waves the turbulent sound of the billows of humanity breaking with a wail on the stern coasts of our yet barbaric days 300,000,000 billows in China, half of them women; 250,000,000 such billows breaking on the shores of India; multitudes coming out of the unseen, and storming across the ocean of time to break on the shores of eternity. And the sound of that sea was a wail from servile labor, the dwarfing of the loftiest capabilities of the soul through ignorance and false faiths; infanticide and polygamy, concubinage, enforced widowhood and many a nameless condition preventing the development of woman into that angelic thing she is by nature, even without education. I heard the wail of these hosts until I found myself resolved, whatever else I might do or might not do, to echo the sound of that ocean in the ears of Christendom until, if God should permit, some adequate enthusiasm for the reform of woman's condition in Asia is awakened in the Occident. I wish every city of 20,000 inhabitants in America and Europe would send one female missionary into pagan lands. . . . We have power to send *medical missionaries* to these populations. We have power to send both secular and sacred education to women throughout Asia; and he who knoweth to do good and doeth it not, to him it is sin. Let this wail sound in the ears of sensitive women. Let it sound in the ears of strong men. Let it fill the whole atmosphere of Occidental Christendom until we are aroused to make God's opinion our own as to what should be done for women in Asia, Africa, and all the isles of the sea.—*Joseph Cook, in "Women's Work for Women in Asia."*

A CLERGYMAN met a man declaiming against foreign missions. "Why doesn't the Church look after the heathen at home?" "We do," said the clergyman quietly, and gave the man a tract.

SOLOMON'S JUDGMENT IN CHINESE.

TWO women came before a mandarin in China, each of them protesting that she was the mother of a little child they had brought with them. They were so eager and positive that the mandarin was sorely puzzled. He retired to consult with his wife, who was a wise and clever woman, whose opinion was held in great repute in the neighborhood.

She requested five minutes in which to deliberate. At the end of that time she spoke :—

“ Let the servants catch me a large fish in the river, and let it be brought me here alive.”

This was done.

“ Bring me the infant,” she said, “ but leave the women in the outer chamber.”

This was done, too. Then the mandarin's wife caused the baby to be undressed, and its clothes put on the fish.

“ Carry the creature outside now, and throw it into the river in the sight of the two women.”

The servant obeyed her orders, flinging the fish into the water, where it rolled about and struggled, disgusted, no doubt, by the wrappings in which it was swaddled.

Without a moment's pause, one of the women threw herself in the river with a shriek. She must save her drowning child.

“ Without a doubt, she is the true mother,” the mandarin's wife declared, and commanded that she be rescued, and the child given to her. The mandarin nodded his head, and thought his wife the wisest woman in the Flowery Kingdom. Meantime the false mother crept away. She was found out in her imposture, and the mandarin's wife forgot all about her, in her occupation of donning the little baby in the best silk she could find in her wardrobe.

A CHINAMAN, in reply to the question, “ How he found Jesus?” answered, “ I no find Jesus at all ; he find me.”

THE FIRST TANGLE.

ONCE in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerly?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the king has spoken."

The little child looked in their eyes
So full of care and trouble,
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said abashed and meekly;
"You know he said in everything —"
"Why, so do we!" they cried; "we bring
Him all our troubles weekly."

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children — weavers all!
Our broidery we spangle
With many a tear that would not fall,
If on our King we would but call
At the first little tangle.

— (Boston) Congregationalist.

HOW SHE OBTAINED THE DOLLAR.

[The following extract from a private letter written by one of our women has much of interest for our readers.]

THE responsibility of all our meetings at home devolves upon me, except the regular preaching service, and even then if the minister does not come, it becomes my duty to take charge of a prayer and social service. This afternoon we have a female prayer meeting, and I felt duty called me to stay at home this time, though I should like very much to be with you to-day.

Enclosed you will find two dollars, one being the gift of a dear friend, who has the missionary spirit, the other my own. I must tell you how I obtained that dollar. Last fall all my revenues seemed to be stopped, and I was troubled as to how I should get my missionary money. If my husband let me have it, it would not be mine, and I did not want it in that way. I went to the Lord with the matter, and asked him to open the way. A few days after that a lady came to me and asked me if I would sell her some yeast. I had made potato yeast for my own use through the winter, but never in the summer, and I never thought of selling it; nobody had asked me before. Well, I told her I would sell it, and I have made it to sell ever since. Others came after it, also, and I have sold from two to five cents' worth every week. I thanked the Lord and took courage. Every cent of it, whether two or five cents a week, went into my box, and no miser ever counted his money over more than I have counted that, so anxious for my dollar. I have it now, and two cents' nucleus towards another.

There is such a thing as making the "little brown jug" useful, for I have a consecrated yeast jug.

Yours in the work,

M. J. G.

THE number of converts in China has more than doubled within ten years, and now exceeds thirty thousand.

OUR TREASURY.

LET none of our Auxiliaries forget that with August 31 closes the financial year of the Woman's Missionary Society. It is hoped that all the yearly membership fees will be collected and forwarded by that time. The year has been full of God's blessings through the earnest efforts of many faithful workers, but the larger the number who shall bring all their gifts during the closing months of the year, the more hopeful will be the outlook for another year.

In the past we have asked for *thank offerings*, and we wish we might receive a large number of special gifts of this kind before August 31, and as such we will give credit. Prompt and cheerful responses to this call are earnestly solicited.

LAURA A. DEMERITTE, *Treasurer.*

Dover, N. H.

A PRESENT CHRIST.

NO fable old, no mystic lore,
No dream of bards and seers,
No dead fact, stranded on the shore
Of the oblivious years, —

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said,
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

—Whittier.

MISSIONARY COSTUMES.

RECEIVED for costume-fund in the past month :—

Auxiliary, Boston, Mass..... \$2.24

When ordering the costumes, always give as nearly as possible the date of concert or entertainment for which they are desired. And we would suggest the advisability of sending more than one date, so that if the first prove unavailable, arrangements may be made for a later one. This would often save time and correspondence and prevent further disappointment. We also emphasize the need of ordering in advance. Particularly is this necessary with the dialogue, "Sowing Light." Very rarely will the costumes be found disengaged; usually they are engaged from one to several months ahead.

Orders and contributions may be sent to Miss K. J. Anthony, 40 Summer Street, Providence, R. I.

WHO WILL HELP?

WHO will find five, ten, or more persons in their own church and vicinity, who will purchase a copy of the history of Freewill Baptist foreign missionary work, as so well presented in "Missionary Reminiscences," by Mrs. Hills? No Free Baptist can afford to do without it?

We need it for ourselves and we need it for our children. The close price at which it has been sold in order to bring it to every home has prevented as yet any remuneration to our revered sister Hills for all her labor in its preparation. But now that all other bills are met, a ready sale of the remainder of the present edition will secure to her some small return.

Advanced as she is in years, the committee having it in charge are very anxious that this should come to her before it is too late.

An extra effort is being made at this time to have our churches thoroughly canvassed, and the book placed in all homes needing its interesting and instructive contents.

Please, my sisters, as you read this do not leave it for some other one in your locality to attend to. Remember that we are personally responsible for *all* the Christian work it is in our power to accomplish.

Will not *you* send to Mrs. E. H. Andrews, No. 453 Washington St., Providence, R. I., or to the undersigned at Ocean Park, Old Orchard, Me., at once for as many copies as you think you can sell? Take a copy with you to show the familiar faces of our own missionaries (some of them, it has been often remarked, are alone well worth the price of the book), the pretty style of binding, and the clear and interesting history between the lids, and we are almost sure you will need to send the second order to meet the demand.

The book contains 335 pages, with twenty-five illustrations. Price only \$1.50. S. A. PORTER, *for Pub. Com.*

FROM THE FIELD.

LETTER FROM MISS L. C. COOMBS.

I HAD hoped to get this letter off in to-day's mail and had got Gera's letters nearly translated when one of the most fearful dust and thunder storms came up that I have seen in India; and when it was over it was too late to finish before mail time.

These dust storms often come up, and are really wind storms, only they come tearing across the plains at such a rate that they sweep clouds of dust before them, and we can see them coming from quite a distance. We have to rush about and get the doors shut, and even then the dust comes driving inside through every crevice, until oftentimes the rooms are hazy to look across, and there's any amount of dusting to do afterwards. Usually a little rain follows and sometimes a thunder-shower, but to-day I never saw anything like it.

The dust-storm passed, and it commenced to rain gently at first, before the dust was all out of the air, but I had no idea that a terrible thunder-storm was just upon us. The rain and wind and thunder and lightning increased till they were terrific.

The wind tore out a part of the roofing of this house in which I live,—that of the veranda is of straw. The wind tore out bunches of it, and sent them flying off, and a part of the cook-house veranda blew down and branches of trees blew away. At last, such a blast or blasts came all together and felled the two pillars that held my north veranda up and left the roof hanging. I never saw anything like it. The wind didn't seem to come from anywhere, but was just tearing and twisting and stamping about. Such torrents of rain and peals of thunder! How little and insignificant one feels at such a time!

Our hot season is nearly over, and the rains will be coming soon, and then, though the sun is just as hot the winds are not so scorchingly hot, and we do not have the radiated heat combined with it from the parched, dry earth.

May 29. This has been a solemn day, for we have had two funerals at our little Christian burying-ground. One was of a woman who has been a zenana teacher for years. She has left her little baby, only a week old, and gone on before. It will be hard to fill her place among the teachers. The second was a middle-aged woman who worked for Mrs. Henry Bacheler,—a lovely character. She died suddenly this morning. In ten minutes after she was talking and laughing cheerfully she was gone, only the house was left. They bury in this country just as soon as the preparations can be made. The earth here is almost like stone, so it is no small matter to dig the grave. The Christian men turn out together, and share in that labor. Formerly they used to wrap the body in mats and bury it without a coffin, but now nearly every one gets a box of some kind, more or less rude. Both of these to-day were rough boards, covered with black cambric. The service is simply a hymn, a Scripture reading, and a prayer, at the grave, not in the chapel.

I could but wish that the services might be impressive to those Hindoos who stood looking on. So different from their rites ! Waiting and mourning, the carrying away by a few persons of low caste, and then the burning, which yet seems so dreadful to me. I have never yet seen an actual burning, but it is a very common thing to see the charcoal and ashes and half-burned sticks, and often the skull, where a body has been burned. These burning-places are frequently near the road, so we see these indications of death often.

When Dr. Bacheler began his prayer this morning with thanks for the hope that is ours, I felt to pray for a young man, sitting then on a stone, who has been our teacher in Bengali for a long time, and who is groping for the truth, but as yet seems to think the Hindoo religion, if lived up to, would be as good as the Christian, so why should he change ; and he evidently is trying to "live up to" his faith, for he is a most exemplary young man ; but when I contrasted our hope after death with his, I hoped he might see the vast difference.

Midnapore, May 25, 1888.

GERA, one of our Bible teachers in India, says in a letter to Mrs. McKenney, translated by Miss Coombs :—

"MY DEAR LOVING MAMA :—By the kindness of God I am well. I send you much love. My work is going on better than last year. Pray for those who listen to God's Word. I am not ashamed to go about and tell of the priceless riches which I found in Jesus when but a child twelve years old ; for shall I count it a shame to tell of him who for my sins suffered in his body, and at last gave his life for the sins of us all ? According to this faith, I go from village to village wherever I can find anyone to listen, though it may be but one or two, I tell them of his word. Oftentimes when the way seems blocked, he helps me over. Wherever I go, the women particularly listen well, and express a belief that our religion is true.

The Christian women of this village come to my house once

a week, and we have a meeting. I love to do the Lord's work, and when I leave this world I hope it will be while doing his work.

HELPS FOR MONTHLY MEETINGS.

PAPAL EUROPE.

HOW does the influence of the church of Rome in Europe to-day compare with it in Luther's time?

Give the relative Protestant and papal population now and fifty years ago.

Whose missions are now doing much to aid Protestant Christianity in Europe?

What reason have we to believe that the Church of Rome is making earnest efforts to gain control in this country?

What recent experience in Boston shows that the people are becoming aroused to see that the purpose of the Catholics is to remove from the schools not only the Bible but every book that is obnoxious to them?

How may our free public school system interfere with the ambitions of Catholicism?

In what way is our national life endangered by the teachings of Jesuitism?

NOTES.

IN Luther's era Rome held Europe in her firm grasp. Great moral and political revolutions have cut off England, Scotland, Holland, Denmark, Sweden, Prussia, and part of Germany and Switzerland; and even the countries that have not thrown off allegiance to the Pope have undergone great change. Papacy has lost beyond calculation or restoration, and in nowhere more surely than in Italy itself. "Papal Europe" has now a different meaning; Protestantism has been, and is, steadily gaining in

numbers, wealth, prestige, and in power,—intellectually, morally, politically, and spiritually.

In 1825 Protestant population was to papal as 3 to 13; and in 1875 as 1 to 3.

We can hardly credit it that Protestant churches and Protestant schools are multiplying within the walls of the Eternal City; that Rome itself is open to the circulation of the Bible and the preaching of the Cross; that under the shadows of St. Peters and the Vatican Protestants may not only worship unmolested but carry on the work of evangelism; that the Bible carts roll out of Madrid, and in the very Spain whose name is the historic synonym of the Inquisition the people should so clamor for the Word of God that copies can not be printed fast enough to meet the demand; that in France, that right arm of the papal power for centuries, land of the exiled Huguenots and of awful St. Bartholomew, both French Chambers order elimination of priests and nuns from government schools within five years; and the greatest work of popular evangelization ever known should now be in progress, and the government aid and encourage the McAll stations as the best possible *police* to restrain and reform that mercurial people, whose very blood, like the Irishman's, is quicksilver.—*The Missionary Review*.

The vigorous efforts of the Catholics to introduce their belief among the Freedmen of the South, their opposition to the Bible in the public schools, the requirement by the bishops that their children shall attend their parochial schools, where the teachings are such as to best fit them for American citizens, the attempts made to secure public money for their schools and other religious purposes, the late movement in Boston by which Swinton's History was removed from the schools because of sentences which told too much true Catholic history, and an effort made to remove the High School teachers who made some comments upon them—all these show a danger of our times, and should open the eyes of our people to their duty.

HOME DEPARTMENT.

PERSONAL EFFORT IN CHARITY.

THE *Chautauquan* for February refers to the present method of relieving the wants of the poor, "through a system of unions, boards, and committees, cities and towns possessing the Associated Charities being 'laid out with geometrical precision, and patrolled with military exactness.'" While appreciating this "much needed service," which unmasks "fraud and indolence," and encourages self-respect and self-support, it deplores the tendency in this system to take charitable people away from *personal* contact with woe. It says that, "Instead of direct, friendly contact with the needy whom they have themselves sought out, many able and zealous workers now spend all their time on committees, in board meetings, or in raising funds."

The same is true of other kinds of benevolent work. Individuals may be just as truly shut out from sympathetic relations with others by giving all their time to organized foreign missionary work as in the way *The Chautauquan* describes. And in doing it they defraud the societies as well as themselves.

Love, tenderness, sympathy, patience with wrong-doing, heart to heart helpfulness are the ripe fruit of a true Christian development, and every kind of work needs their electric touch. Indeed, one can never render one's best service to the "nations sitting in darkness" without them. Yet to be the possessors of these rare qualities, which, by the way, it is so hard to find, combined with executive ability and clear-headedness,—the qualities that shine in the committee-room,—it is necessary to live among men, and to come in personal contact with sin, misery, and poverty. And it is this personal work that can oftentimes do far more to warm into life crushed and despairing humanity than "official friendship" can ever do. As *The Chau-*

tauquan says: "It is personal help alone of almost infinite patience, tact, and love that can induce stumbling men and women to look their weaknesses squarely in the face and grasp human sympathy as a support."

As missionary workers, much as the cause to which we have devoted our lives demands our time and strength, humanly we think *all* of it, we can not afford, for our own sakes, to shut ourselves out from the opportunity of helping hungry souls around us, and of relieving personal want and suffering. There is a strength given back to us in such service that can be had in no other way. We may be ever so faithful in the discharge of the duties imposed upon us by organized benevolent work, ever so prompt in meeting the claims of committee meetings and missionary meetings, and all the while grow more and more exacting and demanding and self-centered. But whenever we let God's light in us, be it ever so feeble, shine on the pathway of other lives, let our own warmth kindle a fire in other hearts, and whenever we commence to put ourselves in another's place, how charity grows, how the exacting spirit vanishes, and we know all humanity is one in its temptations, in its weaknesses and in its longings, too. Then we come back to our society duties more at one with everyone with whom we come in contact.

These society duties, however well performed, stripped of sympathetic relations to humanity, will never give us the key to the "kingdom of the heavens," but giving food to the hungry, taking in the stranger, visiting the sick and those who are in prison,—in short, living a life of contact at every point with all life, for the sake of uplifting and saving as did Jesus,—will assure the glad welcome of "well done, enter thou into the joy of thy Lord."

THE tithe paid into the storehouse was the expressed condition of the blessings which there should not be room enough to receive.—*Ruskin*.

HEALTH NOTES.

THE *Laws of Life* says: "Children who are allowed to eat cake, candy, and pastry at any and all times whenever they tease for it, to eat freely of meat or drink tea and coffee, to fill their pockets with nuts and fruit, are not only laying up a sure physical retribution in the future, but are showing in present disagreeable ways the result of bad habits on their dispositions. Simple food at regular hours, with plenty of exercise in the open air and long, quiet sleep at night would turn many a peevish, refractory child into a comparative angel of light."

Mrs. Elizabeth Cady Stanton assures us that "health is the normal condition," and "when people believe that it is as great a sin to violate a physical as it is a moral law, they will give more thought to the needs of their bodies. Then we shall be as much ashamed of headaches, dyspepsia, and rheumatism as we now are of committing perjury, theft, or forgery; then invalids will be as chary of telling their diseases as criminals now are of confessing their transgressions." These are strong words, but if sickness is caused by broken laws why are they not true?

Fears are entertained by some that the Christian of to-day is giving too much attention to the body. But, if Dr. Evans's theory that "disease is a state of weakness, an infirmity, because it is a condition where, by a wrong way of thinking, we come into a feeling of isolation from the Lord," then we can no more separate *true* religion and bodily health from each other than we can separate any other cause and effect.

We wish the "bill of fare" of Bronson Alcott might be studied and copied as a help to "high thinking." He says: "Fruits rank first and highest in the pyramid; bread properly next; and vegetables lowest and last at its base. The distilled juices are forbidden. Flesh, if entering but slightly, is, to the fairest temperaments, especially unfriendly if not demoralizing. The less of it the better."

Is Miss Frances Willard right when she says that "God's

health decalogue is as binding as the Ten Commandments?" If so, is not the Christian who *ignores* the command to glorify God in "whatsoever ye do, whether ye eat or drink" as disobedient as was the Jew who paid no attention to the command "Thou shalt not steal?"

CURTIS HOME.

THE willingness with which the friends of the Woman's Bureau have responded to appeals for the Curtis Home has resulted in the payment of the purchase money, and in furnishing most of the rooms in the second story and the reception room. Still funds are needed for the repairs incident to the changes which have been made in the rooms, for furnishing class-rooms, etc.

These needs can be easily met if a large number of persons interested in the Bureau will contribute only small sums to the work. Are there not many such, who, having as yet done nothing for Curtis Home, will consider it a privilege to forward *at once* to the treasurer of the Bureau twenty-five cents, fifty cents, a dollar, or more even, for this purpose?

While it is intended to make this place what the name signifies, *a home*, the reception room and children's room being open to all, still we are quite sure that those who contribute even a "*mite*" for its furnishing and repairs will take a deeper interest in it, and will feel more "at home" there than will those who do nothing.

On this account it is better that Curtis Home be purchased and furnished by three hundred persons than one hundred, for then three hundred will be interested in its future prosperity, and to three hundred the place will seem more home-like and attractive. And so we trust this appeal will arrest the attention of *all* the readers of the HELPER who have as yet done nothing for this work, and to whom even a small contribution for Curtis Home may mean much personal satisfaction and pleasure in the future.

The time for opening the building is near, and it is hoped every dollar needed for the repairs and furnishings may be forwarded *at once* to the treasurer, Mrs. J. C. Osgood, South Berwick, Me. Shall our plea be disregarded? *We hope not.* Let all remember that just now we want a *good many littles*, promptly and cheerfully given.

THE SCIENTIFIC PRINCIPLE IN THE CHRISTIAN LIFE.

WHY is there so much in the religion of our day that is shriveled? Why is it that every sermon we hear puts out of our mind the last one that we heard? Why is it that we go the round of our religious duties and services and have all the time the same old unrest? I am persuaded that it is because we have not fulfilled the conditions of true spiritual life and satisfaction of soul. I would present a principle that will give solidity, perseverance, and vitality to every one of us. That principle is that every effect produced on the soul of man is the result of a previous cause. Get this principle into your mind, that nothing happens in this world by chance, that there is no mistake, no perhaps, and then you are on the way to the solution of many of the difficulties you experience in the line of unrealized blessings. We wake up to-morrow morning with a cold. It is perfectly natural for us to inquire as to what caused the disorder, and we go back to a time yesterday when we sat upon the damp earth, or exposed ourselves when heated to a draft of cold air; we find we violated the conditions upon which our health depends. Precisely the same law holds good in religion. These effects are produced by causes which can be discovered. If you get into the line of cause and effect you can find out why you have failed to realize many of the possible blessings you desire.—*Prof. Henry Drummond.*

WHEN we look on God's face, we do not feel his hand.—*South.*

WORDS FROM HOME WORKERS.

Iowa.

WATERLOO.—I feel very much interested in the mission work, but from month to month as I read reports from the different societies, I have failed to find any account of our work. We are at work, however, and God is with us. In September, 1887, dear Sister McKenney met with us, and organized this Auxiliary. Our officers are, Mrs. E. M. Eddy, president; Mrs. S. V. R. Slade, vice-president; Mrs. R. Pashby, secretary; Mrs. W. Dobson, treasurer; Mrs. W. Garrett, agent for *HELPER*. Our meetings are held the last Sabbath afternoon of each month. We are now studying the lessons in the *HELPER*, and find them very interesting. We have also Bible quotations, and Bible questions asked and answered. We have eight members, and have now \$6.16 in the treasury. In December last we met with the Olwein church in Quarterly Meeting, and there organized a Quarterly Meeting W. M. S., and on Saturday evening held an excellent meeting and had a good collection. Mrs. H. Finch of Bryantburg is our Q. M. president, and one well fitted to fill the position. With a heart full of love for the Master, our next Quarterly Meeting was held with the Fairbank church. We had our W. M. S. meeting on Saturday evening with a good programme well carried out, and a good collection. The last Quarterly Meeting was held in June, with the Mooreville church, where an excellent W. M. S. meeting was held on Saturday evening. In absence of our Q. M. president, Mrs. E. J. Merritt, president of the Mooreville W. M. S., acted as president. A very interesting programme was presented, and carried out, consisting of select readings, recitations, and other very interesting exercises by the children. At the close a collection was taken which amounted to \$5.00. I believe all the churches

in our quarterly meeting are organized and at work. The next Quarterly Meeting will be with us at Waterloo, and we hope and expect a good meeting there. I hope I have not wearied you now, as I want you to hear from us again from time to time.

MRS. E. M. EDDY, *Pres.*

MICHIGAN.

The Woman's Missionary Society held a very interesting meeting Saturday evening, June 23, in connection with the Cass and Berrien Quarterly Meeting, in session at Union, Mich. It is said by those who have attended most of these meetings to have been the *best* ever held in this section. The president, Mrs. J. B. Lash, prepared the programme, and presided over the meeting in her usual modest and pleasing way. She was assisted by vice-presidents, Mrs. A. L. Dibble and Mrs. J. S. Bulhand. Among the many interesting features of the programme were two essays, worthy of especial notice, by Charles Harmon and U. S. Eby. The "Chapel Hill Choir" furnished some fine music, alternating with the "Ladies' Quintette Club" of Union. The members of the Children's Band rendered one song very effectively. Recitations, select readings, short speeches, etc., made up the rest of the programme, and last but not least, the collection, which amounted to \$4.23.

We find much to encourage us. Several "professing conversion" to the mission cause who opposed it in other years. We hope this Scripture may find a lodgment in the hearts of many,—"Bring ye *all* the tithes into the storehouse, that there may be meat in my house, and *prove* me now herewith, saith the Lord of Hosts, if I will not pour you out a blessing that there shall not be room enough to receive it." SEC., *pro tem.*

FAIRFIELD.—The W. M. S. of the Hillsdale Q. M. held its June session with the Rome church, June 23, 1888. The business meeting which convened at half-past one o'clock was well attended. The reports of the treasurer for the past quarter and year were truly encouraging, though chance for improvement

was still to be seen. A verbal report of the Yearly Meeting Mission Society was given by Miss Ida Phillips. We repeat *one* point of which she spoke, namely, a desire on the part of the Y. M. M. S., that each Auxiliary within its limits should, for the coming year, raise such an amount that it will average \$1.00 per communicant in the church with which it is connected. We find that at least one Auxiliary of Hillsdale Q. M. has done this for the past year. This being the session for the annual election of officers, Mrs. M. A. W. Bachelder of Hillsdale was chosen as president, and Miss Lizzie Moody of Fairfield as secretary and treasurer. We feel that Sister J. R. Mowry has been all that we could wish or hope for, as secretary and treasurer of our society, and we accepted her resignation with much sorrow and reluctance. May the Lord bless her in her busy life. Sister Ida O. Phillips, our returned missionary, gave us a very interesting and profitable talk Saturday evening. The collection taken at the close of the meeting, amounting to over twelve dollars, was given to Miss Phillips for her work in India. May the earnest words which she spoke to us ring in our ears during this entire quarter's work, and incite us to grander efforts for God and home and India.

MISS LIZZIE MOODY, *Sec.*

REESE.—The M. S. of Reese, Mich., met to finish up the business of the year past, and after listening to reports from the secretary and treasurer, we elected our new officers, and while our hands were busy making quilts, we talked of our prospects, and altogether had a very enjoyable time. We have been organized since April 2, 1882, and at present our membership is twenty-three, with a gain of twenty since date of organization, and by the blessing of God we have been the means of helping the good cause along, and we find that the missionary spirit is on the raise among us (as proof of which see names as subscribers to *HELPER*). Last September our church was burned without a cent of insurance, making it a total loss. It was a hard blow, but we went right to work, and in the Wednesday evening

prayer meeting (the church burned at noon) we raised on subscription, \$400. Our M. S. has raised to date and paid to building committee, \$85, and in a few weeks our children gathered in jugs, \$6.52, which will be used to buy the door to the church. We are hoping that the Lord may put it into the mind of some of our sisters who are able, to send us a bell for our house, as we are all poor, and will have to do without it, unless they do. Many thanks are hereby tendered Rev. J. Tree for the raising of \$81 for us, at the last session of the Genesee Q. M.

MRS. P. L. LANGDON, *Pres.*

VERMONT.

At the last session of the Strafford Q. M., held at So. Strafford, June 1-3, Saturday evening was appointed the Woman's Mission meeting. Since our last Q. M., death has removed our Q. M. president, Mrs. J. D. Waldron. At the business meeting in the afternoon, Mrs. Farr of No. Tunbridge was chosen president, and she presided at the evening meeting. There was singing by the choir, reading of Scriptures by Miss Hattie Parker, prayer by Rev. Mr. Moulton, reports from Randolph Auxiliary and So. Strafford. Select readings and a few recitations filled the remaining time, with a few remarks from Rev's Parker and Waldron. After that a collection was taken which amounted to \$10.65.

MRS. J. L. BARRETT, *Q. M. Sec.*

IN MEMORIAM.

Since our last annual meeting death has removed the president of our Quarterly Meeting Mission Society, Mrs. J. D. Waldron. Sadly do we miss the bright presence that has gone from us. Our society has lost an efficient president, the church a faithful worker, and her home has lost its light.

While we mourn our loss, we know that she has gained immortal life. Be it ours to take increased devotion to duty from the lessons death would teach us.

**MISSION CONCERT AND EXERCISE.***First Voice.*

IN fair Japan a thousand flowers
Wear lovelier forms and hues than ours.
But saintly pale and pure as snow
Our Easter lilies bloom to show
That One has risen to realms of Light,
Whose love can make our souls as white.

Second Voice.

And in the southern skies afar,
Beams many a strange and glorious star,
Planets to northern heavens unknown,
But we, more blest, can call our own,
The radiant Star of Bethlehem
Brighter than Orient's richest gem.

Third Voice.

In India's dusky children shine
Jewels from many a priceless mine,
But we can never envy them
Ruby or diamond diadem,
For thro' God's love we may behold
The gates of pearl, the streets of gold.

Fourth Voice.

The bulbul sings in Cashmere groves
Close hid beside the rose he loves ;
But sweeter music we can hear,
As all around us, ringing clear,
The sacred chime of Sabbath bells
Upon the air of freedom swells.

Four Voices in Concert.

Thus flower and star and gem and song
Unto the Christian faith belong.
Send forth the Word to other climes
That never heard our Sabbath chimes.
The banner of the Cross, unfurled,
Brings happiness to all the world.

—Mrs. G. L. McVean, in *Gospel in All Lands*.

SAD LITTLE BRIDES.

A LITTLE pupil of mine did not read last week because she was just married, and at her mother-in-law's house. This week she was at home in Allahabad. She had a very pretty new white saree, a silver ornament in the shape of a chain about her waist, and much silver about her ankles. She is a slim, pretty little thing, and looked very sweet. She told me that she expected soon to go away to her husband's house in Benares, and my heart ached for her. She looked very serious, and I imagine must have had some idea of what was in store for her. It does afflict me when I see these *little girls* taken from their mothers to go and live among utter strangers, uncertain of the treatment they may receive, which, no matter how kind it may be, yet can never be like the home love.

The other day, as I was walking along, I heard a heart-broken sob, and from the cross-lane on my right came a little procession, formed by some people, following coolies, bearing the little covered arrangement in which women are carried, when necessity compels them to pass through the streets. In this they sit perfectly concealed from anyone's gaze. The sobs proceeded from within this, and it was of one who was evidently tired with long crying. The cause was not hard to guess, as I saw a little bride taken from her mother's house. Poor little children!—*M. Kennedy, in Missionary Link.*

"A CLEAN heart will choose clean company and clean ways, and delight in clean subjects and clean employments."

DOCTORING AN ELEPHANT.

"TELL my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he was completely blind. His owner, an English officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eyes. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was, in a manner, restored, and the animal could partially see. The next day, when he was brought and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk, and drew in his breath (just like a man about to endure an operation), gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude.—*Selected.*

PUBLISHER'S DEPARTMENT.

THE difficulty of securing hymns suitable for missionary meetings is frequently expressed. We are therefore glad to be able to say to our readers that a very pretty and appropriate hymn for such occasions is in hand, for which we are indebted to Mrs. Libbie C. Griffin and Dr. H. M. Bachelier. Mrs. G. writes as follows: "I found it hard, when at home, to get a variety of missionary music, and I think this hymn may prove of interest. The author of this Oriya hymn is Shem Sahu, pastor of the Baptist mission church at Cuttack. He is an intelligent, well-read man, and a faithful, eloquent preacher. His father was a Christian preacher and poet. Shem's father, when a Hindoo child, set fire to the pile that consumed his mother with his father's corpse. Most of our Oriya hymns were composed by Makunda Das, a brother of Shem Sahu's mother. This is not an exact translation of Shem Sahu's hymn. Rather, I have taken the thought and caught the spirit of his hymn, and written this. The melody of the music is the exact tune in which this hymn

is sung in all the churches of our mission. It was a Hindoo melody, and it is sung, like all Hindoo tunes, with only one part. Dr. Harry Bacheler learned and wrote the melody and composed the accompanying parts.

"The hymn is sent to the home friends with the hope that it may be of use in missionary meetings, and with the prayer that every time it is sung some one may be inspired with a holier patriotism to the Kingdom of our Lord and of his Christ, and a truer patriotic zeal to give and to be given to the Saviour of the world."

It is hoped that frequent calls for this hymn will prove an appreciation of the effort that it has cost to place it among our publications. We feel certain that the character of the music and the words will make it a creditable production wherever used. There is a generous supply of copies and the price is placed low that all may share in the benefits. Single copies, five cents. Per dozen, thirty-six cents. Address all orders to Mrs. I. E. G. Meader, 14 White Street, Pawtucket, R. I.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1888.

MAINE.

Atkinson auxiliary.....	\$4 00
Charleston auxiliary.....	7 50
Cornish auxiliary.....	1 00
Corinth church.....	14 26
Dexter coll. by Mrs. Leighton,	2 60
Exeter Q. M. coll.....	7 38
East Dixfield auxiliary, one-half	
each, H. and F. W.....	3 00
East Parsonfield "Willing	
Workers" for F. M.....	2 00
Hallowell auxiliary, for Eva	
with Miss Coombs.....	25 00
Kenduckeag church.....	1 00
Lagrange auxiliary.....	1 30
Milo auxiliary.....	2 25
No. Guilford auxiliary.....	27
Palmyra, Mrs. Sweetland.....	1 00
So. Dover, Mrs. A. C. Lambert	
for Mrs. Burkholder's work,	1 00
Sebec Q. M. coll. for Mrs.	
Burkholder's work.....	11 57
West Lebanon auxiliary.....	6 00
West Lebanon "Earnest Work-	
ers".....	8 00

NEW HAMPSHIRE.

Ashland Y. P. Soc. for Ashland

School at Midnapore.....	6 25
Belknap Q. M. coll.....	4 60
Bristol, Mrs. Mary D. Perkins	
for school with Mrs. Burk-	
holder.....	1 00
Center Sandwich auxiliary, for	
Miss Butts.....	5 00
Center Sandwich Y. P. Soc., for	
teacher with Miss Hooper,	6 00
Deerfield auxiliary.....	2 00
Franklin Falls auxiliary, for	
F. M.....	27 40
Gilford Village auxiliary, for	
Miss Butts, \$3.00; Mrs.	
Lightner, \$3.00.....	6 00
Holderness church.....	3 85
Laconia, Mrs. R. W. Wiley, M.	
D.....	10 00
Laconia Mission Band, Laconia	
School at Midnapore.....	12 00
Laconia auxiliary.....	5 00
Littleton auxiliary, for Mrs.	
Lightner, \$2.12; Miss Butts,	
\$2.13.....	4 25
Meredith auxiliary.....	10 10
Meredith auxiliary, Miss Butts,	

\$4.92; Mrs. Lightner, \$13.70	18 62
Merrimac Valley Asso. aux....	6 30
New Hampton auxiliary, for Miss Butts.....	6 00
New Hampton Y. P. Soc. for New Hampton School at Midnapore.....	5 50
New Hampshire Y. M. aux. coll.	15 91
New Durham Q. M. aux. coll..	12 00
New Durham auxiliary.....	10 00
New Hampton Y. L. Mission- ary Society of N. H. Inst. for Miss Butts' salary.....	10 00
Sandwich Q. M. collection....	5 25
Tamworth Iron works church..	7 50
West Campton church.....	1 00
Collection at mission meetings, Littleton, \$8.47; Franconia, \$3.01; Whitefield, \$1.49; Laconia, \$7.45; traveling expenses of treasurer, \$8.41, one-half each, Miss Butts and Miss Lightner.....	12 11

VERMONT.

Albany aux., for Mrs. Smith's salary.....	16 00
Corinth aux., for Mrs. Smith's salary.....	1 70
Corinth church coll., for Mrs. Smith's salary.....	72
Corinth Q. M. coll., for Mrs. Smith's salary	7 25
East Orange auxiliary for do...	2 00
East Williamstown auxiliary for do.....	3 33
St. Johnsbury auxiliary	10 00
New Johnsbury auxiliary, do...	5 00
Washington auxiliary, for do..	1 00
West Topsham auxiliary, do...	7 00

MASSACHUSETTS.

Chelsea, Mrs. O. Butler, one- half each, H. and F. M....	2 00
Lowell auxiliary, Chelmsford St. church, for Sumatti with Miss Coombs	12 50
Salem, Miss M. J. Butler, one- half each, H. and F. M.....	4 00
Salem, Mrs. L. M. Thompson, F. M.....	2 00

RHODE ISLAND.

No. Scituate church, one-half each, Miss H. Phillips and Miss Franklin.....	2 00
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INDIANA.

La Grange Q. M. auxiliary, one- half each, H. and F. M.....	27 32
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MICHIGAN.

Hillsdale Q. M. auxiliary, for F. M.....	51 79
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WISCONSIN.

Winneconne auxiliary, for home work.....	4 00
Collection at Wisconsin Yearly Meeting as follows: Mr. A. Worthing, \$19.00; Mr. L. F. Farnham, \$2.00; Rev. A. D. Sandborn, \$1.00; for children at Santipore, \$22.00; Mr. A. Worthing, \$5.00; Mrs. T. Story, \$2.00; Mrs. W. R. Jackson, \$1.00; Rev. W. R. Jackson, \$5.00; Mrs. M. N. Stillwell, \$1.00; Rev. J. P. Hewes, \$5.00; Mr. C. W. Bullock, \$5.00; for Col- dren's appeal, \$24.00; Pub. Fund, \$1.50.....	47 50

IOWA.

Harmony Union S. S. for F. M.	5 00
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MINNESOTA.

Castle Rock and East Castle Rock auxiliary, for school in charge of Miss Coombs..	13 00
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NEBRASKA.

Nemaha Q. M. aux. for F. M...	4 00
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KANSAS.

Blocker aux., for F. M.....	7 50
Huton, Mrs. S. P. Belden, Thank Offering for F. M.,	5 00
Mt. Pleasant aux., for H. M...	5 00

WEST VIRGINIA.

Harper's Ferry S. S.	8 00
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Total..... \$561.84

CORRECTION.—Credit of money in
May receipts to Strafford Ridge, N. H.,
should have been Strafford Corner, N.
H., new \$6.50.

LAURA A. DEMERITTE, *Treas.*
Dover, N. H.

RECEIPTS FOR CURTIS HOME.

For Hutchinson Room.....	\$36 00
For Corliss Room.....	45 00
For Woodman Room.....	28 00
From Mrs. A. R. Bradbury....	5 00
From Mrs. M. S. Robbins.....	2 00

From Mrs. J. Mott.....	1 00
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M. G. OSGOOD, *Treas.*
So. Berwick, Me., July 10, 1888.

